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Wallace R. Farrington, Editor

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MONDAY FEBRUARY 24, 1908

AMERICANIZATION BY SETTLEMENT ASSOCIATION.

Governor Frear has said in one of his public addresses on the settlement of public lands that the Settlement Association allowed under our present land laws "is the worst of all." It is bad enough. There is no doubt about that.

Here is a sample of how the Settlement Association has operated in several instances of which the incident related in a type. There is no necessity for using names, but they can be produced.

In the effort to "Americanize" Hawaii certain lands on which the lease had expired were turned over to a settlement association. The land had been under lease to a prosperous sugar plantation. Presumably the citizens composing the Settlement Association were to rescue this land from the blight of the corporation and its Oriental laborers. That is the basis of the land-law theory.

The land was regularly parceled out to members of the association. The member to which the Bulletin has special reference was a full-blooded, properly registered American from the mainland—of good character, good health, and good family.

He took a homestead of eighty-odd acres. He "proved up" according to law. He lived in a shack, and his family roughed it with him for the required period.

Is that American homesteader on his land today?

He became an absentee landlord as quickly as the law allowed.

He still owns the land. Not only that. He is gaining an income of \$410, a year from it under a lease to the sugar plantation. The Oriental laborer and the sugar-cane and the corporation are still supreme in that sugar field.

The only difference from the former condition is this: The people, as represented in the Territorial Government, have lost their ownership in that land. It is the "homesteader's" to do with as he pleases. He, instead of the people, is leasing the land to the "feudal employer of serfs" at a higher price than the Territory received. The net result is loss of the land and increased expense for the plantation.

Someone may say, "Well, the fact that one more man has secured a source of income from the sugar plantation is a gain in the distribution of wealth hitherto held by a grasping corporation."

This sounds well, until you stop to realize that the demand for continued dividends has very probably forced the plantation manager to replace a number of citizen employees with cheap aliens in order to even up the additional price he is paying the homesteaders for the lease of their lands.

This is Americanization with a vengeance.

The homesteader referred to is still in the islands and in public employ. He has not done a thing that is wrong, but as soon as he has gathered sufficient surplus he intends to return to the mainland where he can educate his children inexpensively "without sending them to school with Orientals."

A little more "Americanization" of this type and Hawaii will be in the hands of the outlanders for keeps. When this man took up the land the probability of his remaining with it longer than was necessary to prove up was undoubtedly as remote as it could be. He took advantage of one of the follies of theorists and the Territorial land laws to make some money, by the way.

Had men of the European immigrant class been put on that land under a straight homestead proposition the probabilities of their remaining with the land and growing cane for the plantation would have been very good. It would have meant a home to them.

And there would have been no increased rental expense to be offset by cheaper labor in some other department of the sugar enterprise.

OLD FISHMARKET FOR ENTERTAINING FLEET

Editor Evening Bulletin: I see Secretary Mott-Smith is calling a meeting to discuss plans for the entertainment of the navy boys and ladies suggestions. Yesterday I was shown past the old fishmarket, and it occurred to me that a grand place of entertainment could be made out of that big building.

I would suggest that (if this shed is available) it be made into a place of recreation. I would fence it all round except on the mauka side with wire netting; I would board up the mauka side to keep out the wind and dust. For the interior arrangement I would have on the mauka side an asphalt tennis court, along the Ewa side a bowling alley, on the mauka side, where the board fence would provide shelter, I would have several billiard and bagatelle tables. I would build several booths in convenient corners, where soft drinks, coffee, light refreshments, fruits, and candies could be sold. Around about these booths I would have numerous tables and chairs and good, substantial pot plants, making an inviting resting-place. The building should be well illuminated so that games could be played at night. I would have a quiet club to play afternoons and evenings. I would let the booths to respectable caterers who would charge fair but not extortionate prices for refreshments. I would make small charges for the use of the courts, tables and bowls. I think such a place would be very popular with the boys. The market is in a fine position for an arcade of this kind. No one near to be disturbed by noisy merriment. Being near the dock, it would attract the boys before they got into the town, where less desirable resorts abound. I think this arcade would keep the boys out of scrapes and save the town from a good deal of rowdiness. Such a place, if properly managed, should repay all expenses of equipment and provide a surplus for other entertainments.

I would further suggest that an appropriate name for this place of entertainment be "The Naval Arcade."

ANNIE A. KEARNS.



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Books, Bookish People and Things

DISTRICT OF PREVAILING THEOLOGY.

Various things combined to increase my distrust for the prevailing orthodoxy. I had a pension for historical reading—in fact, at that time had probably read more and thought more upon my reading than had most of my age in college—and the more I read and thought, the more evident it became to me that, while the simple religion of the Blessed Founder of Christianity has gone on through the ages producing the noblest growths of faith, hope, and charity, many of the beliefs insisted upon within the Church as necessary to salvation were survivals of primitive superstition, or evolved in obedience to pagan environment or Jewish habits of thought or Greek metaphysics or medieval interpolations in our sacred books; that most of the frightful systems and events in modern history have arisen from theological dogmatism; that the long reign of hideous cruelty in the administration of the penal law, with its torture chambers, its burnings of heretics and witches, its crucifixion of every sort, its repression of as much of sane human instinct and noble human thought, arose from this source, directly or indirectly; and that even such ghastly scenes as those of the French Revolution were provoked by a natural reaction in the minds of a people whom the Church, by its theory of divine retribution, had educated for ages to be cruel.

But what impressed me most directly as regards the whole orthodoxy of the Church was its virtual support of slavery in the crisis then rapidly approaching. Excellent divines, like Bishop Hopkins of Vermont, the Rev. Dr. Parker of New Jersey, and others holding high positions in various sections throughout the country, having based elaborate defenses of slavery upon Scripture, the Church as a whole had acquiesced in this view. I had become bitterly opposed, first, to the encroachments of the slave power in the new Territories of the United States, and, finally, to slavery itself; and this alliance between it and orthodoxy deepened my distrust of what was known about me as religion. As the struggle between slavery and freedom deepened, this feeling of mine increased. During my first year at college the fugitive-slave law was passed, and this seemed to me the same of abominations. There were, it is true, a few religious men who took high ground against slavery; but these were generally New England Unitarians or members of other bodies rejected by the orthodox, and this fact increased my distrust of the dominant religion. Some years before this, while yet a boy preparing for college, I had met for the first time a clergyman of this sort—the Rev. Samuel Joseph May, pastor of the Unitarian church in Syracuse; and he had attracted me from the first moment that I saw him.

ALL THAT'S NEWEST AND BEST IN THE

DRY GOODS LINE

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There was about him something very genial and kindly, which won a way to all hearts. Though I knew him during many years, he never made the slightest effort to proselyte me. To every good work in the community, and especially to all who were down-trodden or oppressed, he was steadfastly devoted; the Onondaga Indians of Central New York found in him a staunch ally against the encroachments of their scheming white neighbors; fugitive slaves knew him as their best friend, ready to risk his own safety in their behalf.

Although he was the son of an honored Massachusetts family, a graduate of Harvard, a disciple of Channing, a man of sincere character and eloquent manners, he was evidently dreading by the great majority of the orthodox Christians about him. I remember speaking to him once of a clergyman who had recently arrived in Syracuse, and who was an excellent scholar. Said Mr. May to me, "I should like to know him, if that were possible." I asked, "Why not call upon him?" He answered, "I would gladly do so, but do you suppose he would return my call?" "Of course he would," I replied; "he is a gentleman." "Yes," said Mr. May, "no doubt he is, and so are the other clergymen; yet I have called on them as they have come, and only two or three of them all have ever entered my house since." Orthodox fanatics came to demonstrate and pray with him, but these he generally overcame with his sweet and kindly manner. To slavery he was an uncompromising foe, being closely associated with Garrison, Phillips, and the leaders of the anti-slavery movement; and so I came to see that there was a side to Christianity not necessarily friendly to slavery, but I also saw that it was a side not welcomed by the churches in general, and especially distrusted in my own family. I remember taking to him once an old friend of mine, a man of most severe orthodoxy; and, after we had left Mr. May's house, I asked my friend what he thought of the kindly heretic. He answered, "Those of us who shall be so fortunate as to reach heaven are to be greatly surprised at some of the people we are to meet there."

I became convinced that what the world needed was more religion rather than less, more devotion to humanity and less preaching of dogmas. Whenever I spoke of religion, it was not to say a word against any existing form; but I especially referred, as my ideals of religious conduct, to the declaration of Micah, beginning with the words, "What doth the Lord require of thee?" to the Sermon on the Mount; to the definition of "pure religion and undefiled" given by Saint James; and to some of the wonderful utterances of Saint Paul.

One day a student at Ann Arbor said to me that an old man, living not far from the university grounds, was very ill and wished to see me. I called at once, and found him stretched out on his bed, and greatly emaciated with consumption. He was a Hicksite Quaker. As I entered the room, he said: "Friend, I hear good tidings of thee: thou art telling the truth. Let me hear thy testimony before thee. I believe in God and in a future life, but in little else which the

churches teach. I am dying. Within two or three days, at furthest I shall be in my coffin. Yet I look on the future with no anxiety. I am in the hands of my loving Father, and have no more fear of passing through the gate of death into the future life than I passing through yonder door into the next room." After kindly talk I left him, and the next day learned that he had quietly passed away.

I want that there are circumstances which may oblige a self-respecting man to withdraw from religious organizations and assemblies. There may be reactionary zeal of rabbis, priests, deacons, destructive to all healthful advance of thought; there may be a degeneration of worship into fetishism; there may be control by young Levites whose minds are only adequate to decide the colors of altar-cloths and the cut of man-millinery; there may be control by men of middle age who preach a gospel of "hatred, malice, and all uncharitable things;" there may be tyranny by old men who will allow no statements of belief save those which they learned as children.

From such evils there are, in America at least, many places of refuge; and, in case these fall, there are the treasures of religious thought accumulated from the days of Marcus Aurelius, Saint Augustine, and Thomas a Kempis to such among us as Brooks, Gibbons, Manger, Henry Simmons, Rabbi Weissbrock, and Jacobs, and very many others. It may be allowed to a hard-worked man who has passed beyond the allotted three-score years and ten to say that he has found in general religious biography, Jewish, Catholic, and Protestant, and in the writings of men nobly inspired in all these fields, a help without which his life would have been poor indeed.

The B. H. has had several requests for a collection of opinions of prominent men like Mr. White, regarding Religion.

It was Phillips Brooks himself who said that he knew of no man of large intellect and culture who had remained orthodox. So it will be rather difficult to find any man of any importance who voices the creeds of the churches, yet nearly all of these great men have expressed their reverence for the Truths of religion.

CARTER ACCOUNTS FOR HIS WARDS' PROPERTY

George R. Carter today filed his twelfth annual account as guardian of Henry A. P. Carter and of Grace S. Carter, minors.

In the case of Henry A. P. Carter the guardian charges himself with the amounts received on account of principal, totaling \$77,787.50. The balance of principal invested amounting to the same. On account of income he charges himself with \$5658.50, and asks to be allowed for sums expended \$3,224.99, leaving a balance on hand of \$24,335.51.

In the case of the property of Grace S. Carter, the guardian states the amounts received on account of principal to be \$79,225.60; the balance of principal invested, \$78,787.50; charges himself with amounts received on account of income, \$5521, and asks to be allowed for sums expended \$2165. The balance of income, \$2456, is transferred to principal.

HONOLULU WEATHER

February 24.
Temperatures—6 a. m., 67; 8 a. m., 75; 10 a. m., 76; noon, 76; morning minimum, 66.
Barometer, 8 a. m., 30.09; absolute humidity, 8 a. m., 5.093 grains per cubic foot; relative humidity, 8 a. m., 58 per cent; dew point, 8 a. m., 58.
Wind—6 a. m., velocity 5, direction N. E.; 8 a. m., velocity 2, direction N. E.; 10 a. m., velocity 14, direction S. E.; noon, velocity 10, direction S. E.; rainfall during 24 hours ended 8 a. m., .00 inch.
Total wind movement during 24 hours ended at noon, 153 miles.
W. M. B. STOCKMAN,
Section Director, U. S. Weather Bureau.

REPRESENTATIVE SILVA

(Continued from Page 1)
nothing but alms and hardly that. That is one side—apparently the side the Territorial officials have taken.

The other side of it is that the land is good for coconuts, or, indeed, there is an opportunity for planting an algeroba forest and developing a wood supply and the basis of a bee farm.

There are some men on Kauai who claim that their protests sent to Honolulu have been treated in a most arbitrary manner. They say the response has been that the matter is settled and there is nothing more to say about it.

It is in the interests of these protestants that Representative J. I. Silva left his business and came to Honolulu on the Nihau to see the Governor in the interests of his constituents.

Representative Silva, accompanied by Attorney White of Lihue called on the Governor this noon and formally presented the "protest of the people."

The snag which the proposed sale of the Mana "land-lots" has run against appears to be a many-branched obstruction. According to

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CAMERON ENTITLED TO ONE GOOD JAG

Eleven craphooters appeared before Judge Andrade this morning, three of whom were arrested on board the Hall and the rest on board the Kinaiu by Detective Taylor. Most of them were sailors, but some of them were professionals who came on board to relieve the sailors of their earnings. The defendants were fined from \$5 to \$5 each, with the exception of the banker, who forfeited his \$15 bail.

Cameron, the mate of the Kellie, which was wrecked at sea, appeared on a charge of drunkenness, to which he entered a plea of guilty. Prosecutor Brown stated that he had been in an open boat for sixteen days without water, and seemed to be entitled to one jag to make up for it, whereupon the Court ordered the case stricken from the calendar.

Manuel Sousa also had to answer for a jag. Judge Andrade stated that he had threatened to shoot his mother and to burn her house, and had his entire family terrified. The performance was therefore good for 37 teen days in jail.

Kaliko, a Hawaiian lady, was charged with assault and battery on her husband. This gentleman appeared with a bandage on his face, indicating that his helpmeet had done a thorough job. The lady's counsel, C. F. Chillingworth, explained that Kilona, the husband, had wanted to go to an opium joint to waste the family funds in smoke, and it was in her efforts to protect the exchequer that the lady had injured him. The

(Continued on Page 5)

WHALER TO LEAVE

The old whaler John and Winthrop, which has been lying off the harbor for the last ten days, is billed to sail away this afternoon on a five-year whaling expedition. The Winthrop put into this port for repairs. She is loaded to the water-line with provisions for the long cruise.

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